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inhabit the country about the town of Tamontaca (near Cottabatto), Mindanao. Concerning these people the author informs us, on the authority of Jose Tengorio-Sigayan, whose pamphlet in the Tiruraye language has been translated into Spanish by a Catholic missionary:—

“Among these people it is customary, when one of their number is taken sick, to surround his house with *bejuca*, a species of rattan, which they call *uar*, in order to frighten away the *bolbol*, an evil spirit that flies at night and eats men. This spirit can also cause sickness by inflicting an invisible wound. The reason the *bolbol* fears the rattan, they suppose, is because, when it sees it, it thinks it is a snake, and moreover the *uar*, the natives believe, has itself the power of turning into a snake. The *bolbol* is an ugly customer indeed, because, in addition to all his other nefarious traits, he frequently indulges in the cheerful practice of eating the livers of the sick. They consider it very important, therefore, to keep a sharp lookout at night and have their crises ready at hand to attack the *bolbol* should it make its appearance. The writer of the monograph (in Tiruraye) has no hesitation in affirming his belief in this malign spirit, as he gravely asserts that he saw one killed one night in his house over the room in which his mother was sick, and felt the house rock with the contortions of the evil spirit, as if a carabao (water-buffalo) were rolling over and over on the floor, and saw the kris of the doughty native dripping with gore when he descended from the room above.” A funeral ceremony of the Tirurayes is also described, — when a child dies, “they hang its body to the limbs of the *balete* tree, supposing that it will be fed by the milk-like sap that exudes from the tree. This tree is held sacred, and no one would venture to cut it for anything in this world.” The article also contains some items of folk materia medica. The Moro term for “priest,” *pandita*, suggests Hindu influence.

PHONOGRAPHIC RECORDS OF FOLK-SONGS. — At the International Folk-Lore Congress (Paris, 1900), M. Paul Sébillot gave an account of the work of Bela Vikar, “Phonographic Collection of Hungarian Folk-Songs.” Assisted by a grant from the Minister of Public Instruction, Vikar has gathered more than 500 cylinders. Besides this J. Sebestyen has collected ancient epics, and Kernoz Turkish songs from Hungary. From “Globus” (vol. lxxx. p. 196) we learn that Dimitri Arakichwili, of the Russian Ethnographic Society, is engaged in the Kachetian region of the Caucasus taking down folk-songs with a phonograph. He has taken a course at the Moscow Conservatory and will pay particular attention to the musical notation.

PHOTOGRAPHIC DOCUMENTS. — In Geneva a society has recently been formed (Arch. Suisses de Trad. Pop. vol. v. p. 135) for the founding of a Swiss Museum for Photographic Documents. The object is to preserve for reference photographs of distinguished Swiss, of places (formerly and now), of landscapes, buildings, works of art, revolutions, strikes, processions, public festivals, meetings, etc. The president of the society is Dr. E. Demole.

A. F. C.